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Historical Society in Columbus: Highlighting the highlights

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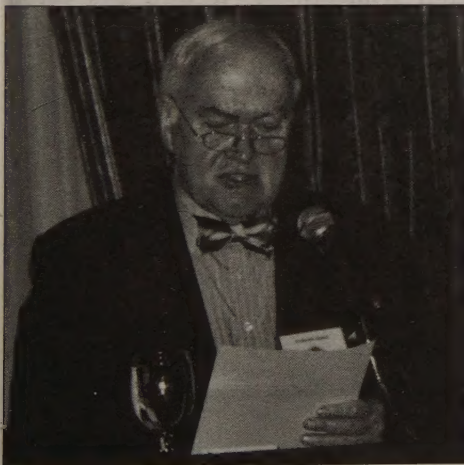
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By Brooks Graebner

At its June meetings in Columbus, Ohio, the Historical Society of the Episcopal Church (HSEC) attended to important transitions in leadership, strengthened ties to allied organizations, celebrated and supported historical scholarship of high caliber and broad diversity, and charted a new direction in collection development.

Indicative of the Society's interest in multicultural and international concerns was the choice of speaker for the

annual membership dinner meeting on Friday evening, June 16. The Rev. Dr. Frederick Quinn, himself a director of HSEC, titled his remarks, "Oh Brave New World that has such people in it! Anglicanism's Global Future." Look for the text of his remarks in a forthcoming issue of the Society's journal, *Anglican and Episcopal History*.



The Rev. Dr. Frederick Quinn, Episcopal priest, historian, former diplomat, and prolific author, delighted those who attended the Historical Society's General Convention dinner.

The search for a new editor of the journal was the first item of business at the directors' meeting the following day. Historical Society president Fredrica Harris Thompsett briefed the board on how the year-long search was conducted. She then distributed the resume of Edward Lawrence Bond and brought forward his name as the next editor, to succeed John Woolverton. The directors learned that Ed Bond received his Ph.D. in United States history at Louisiana State University in 1995 and that he has written extensively on 17th-century Anglican Virginia. He won an award for his parish history of St. James', Baton Rouge, and is currently working in collaboration with Joan Gundersen on a history of the Episcopal Diocese of Virginia. (See Bond article on page 6.)

Following a discussion of Bond's impressive academic training and scholarship, the board unanimously ratified the HSEC executive committee's decision to invite him to serve as editor of the journal for a five-year term, renewable upon review.

President Thompsett further announced that she expects 2007 to be a year of transition of the editorship; that a celebration of John Woolverton's distinguished contribution to the Society and the journal will occur at the 2007 annual meeting in Williamsburg; that the new editor will oversee an issue of the journal devoted to historiographical retrospective upon 75 years of publication; and that a fund will be established to honor John Woolverton and support the journal.

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News and Notes

Williamsburg/Jamestown 2007:

A major conference planned for June

Archivists and professional and lay historians will meet in Williamsburg, Virginia, from June 24 to 27, 2007, for a conference and celebration called "Legacies and promise: 400 years of Episcopal history."

The conference marks 400 years since the arrival at Jamestown of 107 English settlers on May 13, 1607. While this was not the first attempt at English settlement in North America, conference planners are taking it as a good symbolic date for the beginning of Colonial Anglicanism and the beginning of a new global era in Anglican history.

Conference-goers will be welcome at a Eucharist at Jamestown on Sunday morning, June 24, celebrated by the bishops of Virginia and West Virginia. The conference itself officially opens with Evensong at historic Bruton Parish Church with Bishop Wayne Wright of Delaware, whose ties to Williamsburg are many and long, as the speaker. Opportunities will be provided daily for worship, including at the Wren Chapel of the College of William and Mary, which early in its career prepared students to study for the ministry.

About 40 presenters are expected on a wide variety of topics, among them the Church in Colonial Virginia, women's ministry and religious orders, archives management, local history, Episcopal mission, the Church and slavery, and contact between Europeans and indigenous peoples.

Rooms have been blocked in three Colonial Williamsburg inns, all near the Cascades Conference Center where program activities will occur. There will be time, however, to explore and enjoy Williamsburg's historic area, eat in a historic tavern, and shop. A church tour of historic sites outside Williamsburg is available on Wednesday, June 27.

Sponsors of the conference are the Historical Society of the Episcopal Church, the National Episcopal Historians and Archivists, and the Episcopal Women's History Project. A number of "tri-history" conferences have been held, the more recent in Pittsburgh, Toronto, and Chicago.

Those with specific research interests who would like a place on the program can e-mail alan.hayes@utoronto.ca.

For information updates, check the conference web site: <http://www.ewhp.org/episcopalhistory2007.html>.

Information needed

If you have information on the Rev. Harris Masterson, Jr., of Texas, or Robert Jenkins Nevin of St. Paul's, Rome, Italy, or other Episcopal clerics who were art dealers/collectors, please contact Peter W. Williams at williapw@muohio.edu. He will be most grateful!

Church's historical societies have a presence at General Convention

By Willis H. A. Moore

Under a banner produced and donated by the Rev. Stanley Upchurch, immediate past president of the National Episcopal Historians and Archivists, the three historical associations of the Episcopal Church were a prominent presence in the Exhibit Hall of General Convention, which met in Columbus, Ohio, in June. In order of seniority, the organizations are the Historical Society of the Episcopal Church (HSEC), the National Episcopal Historians and Archivists (NEHA), and the Episcopal Women's History Project (EWHP).

In a cooperative venture, the three groups shared a double booth. The Historical Society featured the African American Episcopal Historical Collection, a joint project of HSEC and Virginia Theological Seminary. NEHA offered for sale its Historic Episcopal Churches Calendars as well as other publications, including its guides to writing congregational history and starting a parish archives. Some 325 copies of HSEC's *Anglican and Episcopal History*, each stuffed with brochures regarding membership as well as the African American collection, were distributed free. Almost 500 copies of *The Historiographer* were given to interested passersby who paused for a closer look. Dozens of copies of *Timelines*, EWHP's newsletter, were also distributed.

Visitors to the booth ranged from those curious about parish history to a doctoral student looking for specific



Stalwarts "personing" the booth shared by the historical societies of the Episcopal Church are, left to right, Alda Morgan (HSEC), Bindy Snyder (EWHP), and Willis Moore and Margaret Landis (NEHA). Photos by Lucy Germany.

leads to new materials for the collection and a number of requests for further consultation.

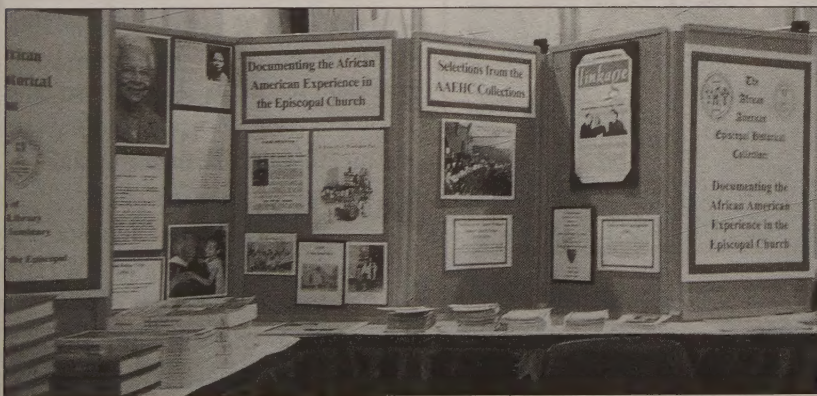
Special thanks go to the Rev. Frederick Quinn, speaker for the Historical Society's General Convention banquet, and the Rev. John Woolverton, editor of *Anglican and Episcopal History*. Both held signings of their most recent books and donated others for display and sale.

Funding for the booth came from the Historical Society and NEHA. In addition, NEHA rented a truck to haul materials and display panels from its base in Swarthmore, Pennsylvania, to Columbus. Thanks go to Margaret Landis, Julia Randle, and Willis Moore, who covered the booth daily for 10 consecutive days. Others who assisted were the Rev. Christopher Agnew and Alda Morgan from the Historical Society; Kit Caffey, James Lenz, and Susan Witt from NEHA; and Joan Gundersen and the Rev. Bindy Snyder from EWHP.

While having a booth at General Convention is expensive, speaking with people young and old, ordained and lay, about the roles of the Episcopal Church's historical societies made the effort for General Convention 2006 worth the time, energy, and expense.

To the volunteers at the booth goes the credit for that special, personal contact that makes sharing our "Ministry of Memory" so very important in this changing and evolving Church.

Willis H. A. Moore, adjunct professor of history and religion at Chaminade University of Honolulu, is the newly elected president of the National Episcopal Historians and Archivists.



help to a missionary to Myanmar. The Rev. J. Robert Wright, *Historiographer* of the Episcopal Church, brought distinguished Convention guests. Episcopal Church Archivist Mark Duffy made frequent stops during his hectic Convention schedule. And at least 100 persons, many of them black Episcopalians, visited the African American display and spoke with the collection's archivist, Julia Randle. The result was

Episcopal Women's History Project meets at General Convention

By Lucy Germany

"We have experienced God in our common worship and in a variety of other ways here," said Dr. Joan Gundersen, president of the Episcopal Women's History Project (EWHP), as she opened the organization's 2006 board meeting at Trinity Church in Columbus, Ohio. The meeting took place mid-way during the General Convention of the Episcopal Church and the Triennial Meeting of the Episcopal Churchwomen.

Worship—expressive of hopes, dreams, work accomplished and work to come—constituted a major portion of women's considerable contribution to Convention. Gundersen acknowledged that contribution and EWHP's role in it. The role of prayer was given special attention in the comment of the Rev. Barbara Bender-Breck, who said, "It has been so powerful, an acclamation to all women. It was impossible not to feel that presence."

Present at the board meeting in addition to Gunder-

sen and Bender-Breck were Katherine Ward, treasurer; board members Patty Brooke and Rima Lunin Schultz; and ex-officio members Lucy Germany and Bindy Snyder.

Briefly, Gundersen reviewed significant women's activities at the Convention, including the Thirtieth Ordination Celebration. A major Triennial event, the liturgical celebration was the brainchild of Susan Johnson, a member of the Episcopal Churchwomen's national board.

Gundersen commented on the construction of a paper chain whose links were imprinted with the names of all the women ordained in the Episcopal Church during the past 30 years and on the Timeline posted on the walls of Trinity Church. A joint project of EWHP, the Committee on the Status of Women, and the Episcopal Women's Caucus, the Women's Wall Timeline documented women's ministry in the Episcopal Church. Gundersen called it "an excellent summary

of women's activities as they took place in history. It is an excellent teaching tool." The Timeline will be placed on EWHP's web site, which will give it a wider audience.

Gundersen addressed the EWHP web site, which she said has received many "visits," including a number from university sources and other countries. Scholars, researchers, and women just beginning to become interested in their history are among those who are paying repeat visits to the site whose most popular segments have been the resources page, projects, and reports on meetings. "These are encouraging statistics," she said.

Rima Lunin Schultz reported on the awarding of EWHP's 2006 travel and research grants:

- \$500.00 to Christopher Cantwell, doctoral candidate at Columbia University doing research on religious institutions in Chicago from the Great Chicago Fire of 1871 to the Great Migration of African Americans to Chicago early in the 1900's. The work focuses on working class congregations, highlight-



The Rev. Barbara Bender-Breck, left, and the Rev. Barbara Schlacter hold aloft part of a paper chain, each link of which bore the name of an ordained woman. One of the major events of the Triennial Meeting of the Episcopal Churchwomen was the celebration of the 30th anniversary of women's ordination, an event initiated by EWHP. Other ingredients in the hour-long celebration were music, reminiscences and reflections, a scroll with the names of every woman ordained in at least 50 of the dioceses of the Church, a litany honoring women's ministries, a poem reflecting on women's struggle, and presentation of a prayer quilt to Schlacter, first president of the Episcopal Women's Caucus. Producer and spokesperson for the celebration was the Rev. Bindy Snyder, immediate past president of EWHP. Photo by Lucy Germany.

Episcopal Women's History Project



Bindy Snyder, left, visits with Jeannie Johnson of West Tennessee.

dral's history, particularly those who entered into areas traditionally occupied by men.

At the Historical Society's General Convention dinner, EWHP announced the recipients of two major awards. The triennial Frank Sugeno Award goes to Grace P. Sears for her work on Ada Loring Clark, who held national office in several influential Episcopal organizations during the early 20th century.

The Adelaide Teague Case Award, designed to give recognition for work done, honors the Rev. Sheryl Kujawa-Holbrook for her contributions to the progress of women in the Church. This includes her reporting in several recent works on women's roles and ministries. Among the books is *Deeper Joy*, co-edited with Dr. Fredrica Harris Thompsett. Previous recipients of the award have been Mary Sudman Donovan, Joanna Bowen Gillespie, and Pamela W. Darling.

A new award, resulting from a \$10,000.00 grant honoring Malcolm and Pat Diesenroth of Tulsa, Oklahoma, will begin seeking applicants next year. It will carry a \$250.00 honorarium for work done at the parish level to promote and

ing the role of religious belief and how it affects their daily lives.

- \$500.00 to Eve Barsoum, architectural historian and Harvard graduate student, for her proposed book celebrating the centennial of Washington's Cathedral of Sts. Peter and Paul. The book would include women who contributed to the cathed-

preserve women's history. The first award will be made at next year's conference in Williamsburg, Virginia. An entry deadline of March, 2007, has been established.

The board discussed a proposed video to be made at General Convention featuring the Women's Wall Timeline and considered the prospects for further use of the many photos of women that Bindy Snyder had gathered for the Thirtieth Anniversary celebration.

Thanks to efforts of EWHP and other organizations, the Episcopal Church's Calendar of Lesser Feasts and Fasts will be enriched by the addition of Deaconess Harriet Bedell, Anna Julia Haywood Cooper, Frances Joseph-Gaudet, Maria Stewart, and Vida Dutton Scudder. In addition, the citation for June 2 will be changed from the Martyrs of Lyons to Blandina and Companions. Not only is Blandina's name known, but so is her leadership in the Christian group martyred in Lyons in 177 A.D.

At their membership meeting, EWHP members approved the slate of proposed new board members—Jacquelyn Brandli, Patty Brooke, Ann Weikel, Kathleen J. M. Haynes, and Eleanor Smith.

Lucy Germany is editor of Timelines, the newsletter of the Episcopal Women's History Project. Photos by Lucy Germany.



Posted on the backdrop of the booth EWHP shared at Convention were short biographies of four of the women being proposed for the Church's Calendar of Lesser Feasts and Fasts.

Barbara Schlacter presents Elizabeth Cady Stanton

Elizabeth Cady Stanton, pioneer for women's suffrage, made a one-night appearance at General Convention in Columbus. She came back to life in the person of the Rev. Barbara Schlacter, who put together an intriguing one-woman show depicting the trials and roadblocks this memorable church-woman endured with both courage and humor.

"It all started in London in 1840," said Schlacter, when for the first time her heroine heard a woman speak out in public. "I was a wife and mother with three sons, living in Boston. It was hard to be concerned about women's rights."

Elizabeth Cady Stanton was, however, inspired by the

spirit of revolution that surged around her in 1848 and was soon captivated by questions such as the right of women to hold positions in state legislature, to vote, to own property, to inherit property, and to have custody of children in the case of divorce. In an era when people believed that equal rights would destroy the social order, she believed fervently that men and women are created equal.

"My work," said Schlacter/Cady Stanton, "is not politics. My job is to shock people, to stir up passion. Laws don't change, but people do. They have to be shown how to make changes."

Schlacter's very human portrayal of this historic figure fascinated her audience, which applauded with enthusiasm. She intends, she says, to take her skit on the road, wherever she and her character are invited. —Lucy Germany

Edward Bond to succeed John Woolverton as *Anglican and Episcopal History* editor

Historical Society president Fredrica Harris Thompsett has announced the appointment of Edward L. Bond as the new editor of *Anglican and Episcopal History*, the Society's quarterly journal. Bond will succeed John Woolverton upon the latter's retirement in June, 2007.

Founded 75 years ago as the *Historical Magazine of the Episcopal Church*, the journal was devoted to the history of the Church in America. Now as *Anglican and Episcopal History*, the journal covers the history of Anglicanism worldwide. As editor, Bond intends to continue the journal's current worldwide focus, broadening coverage when possible to include comparative treatment of the Church's history. He would also like to include articles that investigate the intersection of church history with broader cultural and intellectual themes.

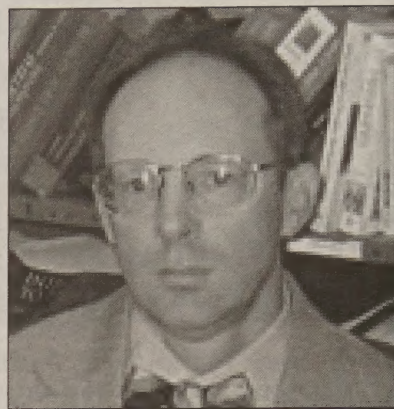
Currently associate professor of history at Alabama A & M University, Bond received his BA in history and religion from the College of William and Mary, his MA in divinity from the Divinity School of the University of Chicago, and his PhD in history from Louisiana State University.

Bond's scholarship has focused on the history of the Church in early America although his doctoral dissertation, published by Mercer University Press under the title, *Damned Souls in a Tobacco Economy: Religion in Seventeenth-Century Virginia*, also dealt extensively with the English religious background of the Church in America. His article, "England's

Soteriology of Empire and Colonial Identity in Early Virginia," received the Nelson Burr Prize for the "most outstanding essay" published in *Anglican and Episcopal History* during 1997. His "Source of Knowledge, Source of Power: The Supernatural World of English Virginia, 1607-1624" received the William M. E. Rachal Prize for the best overall article published in the *Virginia Magazine of History and Biography* in 2000.

Other publications include a history of St. James' Episcopal Church, Baton Rouge, and an edited volume of sermons, *Spreading the Gospel in Colonial Virginia*. He is co-author of a forthcoming history of the Diocese of Virginia and is preparing a biography of the Rev. James Blair, founder of the College of William and Mary and a major figure in the history of both politics and religion in the Virginia Colony.

President Thompsett heralded Bond's appointment as editor as a significant step in deepening our knowledge of the Church's history at "this critical time when looking backward can help us faithfully move forward."



Susan Witt heads NEHA's Publications Committee

Following NEHA's annual meeting in April, President Willis Moore appointed Susan Witt, archivist for the Diocese of Western New York, to head the organization's publications committee. Meet Susan in her own words.

You can make too many plans. My retirement was happily anticipated from a career of 32 years as a librarian in public education. Plans for my new "free time" were of the grasshopper variety, first one idea, then another. Nothing definite. After writing an article for *ChurchActs*, my diocesan paper, I was invited to become a "stringer" for the southern tier deaneries. I could do that.

While working in

the communications office one day, I noticed discussion and consternation on the part of the staff concerning blueprints of a recently closed church. The diocesan archivist, Nancy Piatkowski, had died three months earlier and no one had ventured into the archives. I volunteered to search, not realizing what was in the offing. Having found what was needed, I was encouraged to take on the archivist's duties the next week.

It's a good match. I earned a BA and MLS from SUNY Buffalo and have been a relentless researcher on the job and in "civilian" life. My professional expertise has been enriched as I served as "village historian" for Hamburg, New York, and co-authored a centennial history of my parish, Trinity Church.

My diocese recently hosted a forum for self-evaluation and goal-setting. My name tag identified me as archivist. I was amazed at the number of inquiries about my responsibilities and my *raison d'être*. Clearly, we have a visibility problem that warrants more relevance to the folks in the pews. One of my personal priorities in my diocese and as a NEHA trustee is to educate fellow Episcopalians about the rich and fascinating history we share. Public Broadcasting has pointed a spotlight on historical research in its series, *History Detectives*. We guardians of the Church's history need to do the same.



When the Church came to America

By F. Newton Howden

It all began (we won't go back to when dreams and planning began) on December 19, 1606, when three ships set sail from Blackwall, on the River Thames below London. Those aboard had been granted a charter by King James I to plant a colony in the New World, in that part of North America known as Virginia. First explored in the late 1500's by English sailors and named in honor of Elizabeth I, the Virgin Queen, Virginia seemed a good place to plant a colony despite a previous failure.

Unfortunately, however, when the three ships got beyond the estuary of the Thames, they met what they called "unprosperous winds." For six weeks, they had to shelter in the Downs, a stretch of water off the southeast coast of Kent near the Goodwin Sands. There they remained storm-tossed, still in sight of England's shores.

On board one of the ships was the Rev. Robert Hunt (referred to by Captain John Smith in his journal as "Good Master Hunt, our Preacher"). At the time of his volunteering for this expedition, the Rev. Master Hunt was vicar of All Saints' Church in Heathfield, Sussex, in the Diocese of Chichester.

While the ships waited for favorable winds, poor Master Hunt became ill, so ill that few expected his recovery. His friends tried to persuade him to return home for, at this time, it was simply a matter of rowing the 10 miles to the English shore. But Good Master Hunt was not to be dissuaded from his purpose. He was sure he was called by God to be a missionary for the would-be colonists and the Indians. Only the hand of God would change his determination. Eventually he recovered, just in time to sail with the rest of the colonists.

They first landed at Cape Henry, on the Virginia coast, on April 26, 1607. There they erected a huge wooden cross and gave thanks to the Almighty for their safe passage across the Atlantic. After this landing, the three ships sailed up into what is now called the James River, to a place where they were to build a fort they called Jamestown in honor of their patron king. They surrounded their settlement with a palisade which enclosed log cabins for the colonists, a church, and a home for the chaplain, all of which can be seen today in the restored village.

And on June 21, 1607, the colonists prepared for the first recorded service of the Holy Communion in North America. They stretched an old canvas sail across three or four trees and arranged some tree trunks to provide seats.

Before Master Hunt lay the brown leather-covered Book of Common Prayer, the one authorized in 1552, and after the opening Lord's Prayer, the Collect for Purity, and perhaps the *Gloria in Excelsis Deo*, he read the Collect for the



Robert Hunt, vicar of All Saints' Church in Old Heathfield, England, volunteered for ministry to the Virginia colonists. A window at All Saints' depicts him celebrating the Eucharist, watched by Indian men and women. To one side of the window are pictures of Pocahontas, the ships that carried the colonists, and Virginia birds and plants. To the other side are recorded the names of those first colonists. Photo by F. Newton Howden.

Third Sunday after Trinity, which seemed most appropriate for this occasion: "Lord, wee beseech thee mercifully to hear us, and unto whome thou hast given an hearty desire to pray, grant that by thy mighty ayde we may be defended, through Jesus Christ our Lord. Amen." Equally appropriate was the reading (from the First Epistle of Peter), which exhorted all Christians to "submit [themselves]. . . under the mighty hand of God."

Among the many sights tourists can see at Jamestown today are a replica of the cross erected at Cape Henry, the rebuilt church, and the bas-relief commemorating Robert Hunt's first Eucharist in America.

This story has a sad ending, however, for Robert Hunt succumbed to disease and died after he had been in the colony

Continued on page 18

The Importance of American Church History

By Walter Herbert Stowe

The title of this address assumes or implies that history in general is important. Rather than argue this myself, I prefer to bring to you the testimony of a teacher of literature, a theologian, a prophet of political liberty, and a bishop.

The teacher of literature, Charles Allen Dinsmore, states in his book, *The English Bible as Literature*, "Finding God's revelation of himself in man, of course the Hebrew was greatly concerned with man's experiences; for man's experiences, seen over long ranges of time, would make the clearest disclosure of God's character and purpose. Therefore he would preserve the records of the past, and would ultimately develop an historical sense.

"Ask any American why he believes in God and he will give you arguments drawn from philosophical reasoning, or what he considers such. Not so the true son of Israel. He would point instantly to history. He would say: 'Jehovah led our fathers out of Egypt, he gave us this goodly land, through us he will establish judgment among all nations. We know there is a God because we see a living hand in the deliverance of our people. He smote the oppressor and gave liberty to the weak, therefore we know him to be just and merciful.' Because of this deep-rooted belief that the Most High is best known through a process of human experience, the Hebrews have given us the only continuous and interesting history that has come from ancient times.

"No people," writes Renan, 'can boast with confidence of possessing so complete a body of history or archives so regularly kept.' To the Hebrews must be given the honor of first conceiving the value of the orderly arrangement of the records of the past, both for wisdom and for inspiration. Out of Israel came the first great historical writings, for history in their thought was a manifestation of God."

And here is what the theologian, Dr. Inge, the former dean of St. Paul's Cathedral, London, has to say: "The distinctive feature in Jewish faith is its historical and teleological character. The God to the Jew is not natural law. If the idea of necessary causation ever forced itself upon his mind, he at once gave it the form of predestination. The whole of history is an unfolding of the divine purpose; and so history as a whole has for the Jew an importance which it never had for a Greek thinker, nor for the Hellenized Jew Philo. The Hebrew idea of God is dynamic and ethical; it is therefore rooted in the idea of time."

Mazzini, one of the greatest liberators of modern Italy, said: "Those only should utter the sacred name of Prog-

ress whose souls possess intelligence enough to comprehend the past, and whose hearts possess sufficient poetic religion to reverence its greatness."

The last is quoted by Bishop Foss Wescott, Metropolitan of India, Burma and Ceylon. He does not give the author, and I have been unable to trace its origin: "History is the record of the gradual unfolding of the Will of God, of which we men are the ministers. We look back, not for patterns and precedents, but for lines of movement, that we may conform ourselves to them."



Reasons for studying American Church History

But why spend time studying American Church History and that of the American Episcopal Church in particular? There are at least three reasons why the clerical and lay leaders of the Church should know the Church's history.

First, because loyalty, intelligent love of the Church and all for which the Church stands, grows largely out of the past.

This is true of loyalty to one's country. Even dictators recognize it and act upon it. To be sure, they usually attempt and often succeed in so doctoring the history that the oncoming generation learns it as the dictator thinks it should have been and not as it was. But perverted though such methods be, they are a tribute to the importance of history and testimony to the fact that intelligent patriotism cannot be expected from a person ignorant of the trials and struggles through which his country has gone. It is not race or language or common territory or geographical unity which makes a nation. It is a common past, common memories of common struggles and sacrifices, of defeats and losses, of triumphs and victories.

The same is true of the Church. Common memories of common struggles and sacrifices, of defeats and losses, of triumphs and victories rather than the slender cord of present interest only must enter into the development of a strong and intelligent loyalty. "It is at the altar of history that great loyalties are created."

Second, the clerical and lay leaders of the Church should know the past because it is the past which unites us. We differ on present leadership and policies; we can be united about the ideals, principles, achievements, and defeats which go to

make up the lasting memories of the past.

We are agreed that the withholding of the episcopate from the Colonial Church for 177 years by the state-bound Mother Church was a grievous sin of omission. We are agreed that the old school textbook conception of the War of Independence being waged by the colonists as one man is untrue; we know the war was largely waged by a minority; another minority was equally zealous for the crown; and in between was a third group willing to go whichever way the battle went. We are agreed that William White was an apostle of unity and the chief architect of the Church's reorganization. Even Philadelphians will agree that Samuel Seabury had elements of greatness, especially if they have read the Bishop Seabury number of the *Historical Magazine* [September, 1934, Vol. III, No. 3].

Further, the past unites us because it is a rebuke to unrestrained and bitter partisanship. Study the history of religious thought in the American Church of the 19th century and you must conclude that no single party or school of thought had a monopoly of the truth. From Bishop Hobart's time until 1845, it appeared that he and his tractarian successors would carry all before them. The secessions to Rome were a terrific blow from which Anglo-Catholicism was long in recovering.

Bishop [Thomas March] Clark states in his delightful and illuminating *Reminiscences*: "At the time of my entering the ministry the growth of the Church was very much in the Evangelical direction, and it looked as if this party might soon attain a decided ascendancy. The restrictions which it

had drawn around itself, both in its range of work and its codes of doctrines, its want of sympathy with the tide of thought that was beginning to flow, and the tendency to exclusiveness which is liable to possess all parties, political and secular as well as religious, operated to arrest its growth."

Bishop Clark here refers to the fact that the Evangelicals were not equipped to handle the problems of religion and science, evolution, biblical criticism, and the other new knowledge of the time. The Broad Churchmen taught both Evangelicals and Anglo-Catholics a few needed lessons, the adjustment of the Anglo-Catholics to the new knowledge and thought of the day being the work not of American theologians, but of Bishop Charles Gore of Oxford and his associates. The truth is that all parties learn from one another. If an Evangelical or Broad Churchman who died 50 years ago should come back to life, he would scarcely feel at home in the churches of his successors, so "advanced" is the ceremonial in the most Evangelical churches of today due to the influence of Anglo-Catholicism.

Third, study of the history of the American Episcopal Church inspires us in the work of the present and the future. Unfortunately, this is not recognized as it should be. We labor under an inferiority complex to the effect that we haven't much history and what we have isn't worth knowing. Some people may be so concerned with the giants of the past that they fail to recognize the giants of today. But this is rare among American Episcopalians for very few appear to believe this Church ever had any giants. On the contrary, those who really know the giants of the past are the ones most likely to recognize the giants of today for they have sound standards of judgment and reliable yardsticks of character and ability.

Listen to this tribute by the late Andrew D. White, first president of Cornell University and American ambassador to many nations: "He was the most impressive man I have ever seen. I have stood in the presence of many prelates in my day, from Pope Pius IX down; but no one of them has ever so awed me as this Bishop of Western New York. His entry into a church chancel was an event; no music could be finer than his reading of the service; his confirmation prayer still dwells in my memory as the most perfect petition I have ever heard, and his simple, earnest sermons took strong hold of me."

Who was this Bishop of Western New York? He was William Heathcote DeLancey who became in 1822 at 25 years of age, on Bishop Hobart's suggestion, Bishop White's assistant at St. Peter's Church, Philadelphia. In 1828, at the age of 30, he became Provost and Professor of Moral Theology of the University of Pennsylvania at the urgent request of the leading men of Philadelphia. He saved the institution from threatened closing. When elected, it had 18 students; when he resigned in 1833, it had 131. In 1838, he was elected first Bishop of Western New York. During his episcopate, that diocese became known as the "Model Diocese" and that

Continued on next page



Walter Herbert Stowe, priest, student of American Church History, Historiographer of the Episcopal Church and compiler of Stowe's Clerical Directory, was historiographer of the Diocese of New Jersey when, on April 22, 1936, he addressed the Church Historical Society in Philadelphia. While the recent history of this nation and this Church has a different script and a different cast of characters, what Stowe was pleading for is as valid today as it was 70 years ago.

This address was published as a separate document by the Church Historical Society. Some of Stowe's recommendations to the Society have been implemented—its journal is superb, it supports scholarship and publication of written work, and it engages in a major conference on church history every three years. The suggestion that diocesan archival materials be deposited with state historical societies or university libraries is not current best thinking, but that they need to be cared for properly is still urgent. On the whole, Stowe's address is a reminder that "those who do not study history are condemned to repeat it."



The importance of history

Continued from preceding page

in very troublous times—the bitter controversial decade of the '40's and the period of the Civil War.

No, we do not know enough about our own great men in this American Episcopal Church. If we will only make their acquaintance, they will be an inspiration to us in our own troublous days.



The American Episcopal Church and the Anglican Communion

It was Newman's complaint that the Anglican Communion was so small and provincial. How striking was the failure of his prophetic imagination in this particular!

What would Newman say, if living now, when the bishops of the Anglican Communion, representing over 400 of their own order and some 35 million adherents all over the world, assemble every 10 years at Lambeth to discuss the problems of the Christian religion and the Christian Church? What would he say when the roll is called and bishops respond representing autonomous Churches within the Anglican Communion in the United States, Canada, the West Indies, India, Burma and Ceylon, Japan, China, South Africa, Australia, New Zealand, and more than a score of independent sees in addition to the Church of England, the Episcopal Church in Scotland, Ireland, and Wales? Almost all races and climes are there represented, and the sun never sets upon her altars.

"Canterbury is now, in a very real sense, the great Teutonic Patriarchate, recognized by all the Patriarchates of the Ancient Church save Rome. She is bound therefore by the same doctrinal conditions as those Churches have demanded. Nevertheless, the Anglican Compact or the Anglican Settlement provides the bridge over the gulf which separates the Episcopal from the non-Episcopal products of the Reformation." So wrote F. W. Buckler.

What has this to do with the American Episcopal Church save that it is one part of this historic process? Much. For it was this American Church which blazed the trail for the worldwide expansion of the Anglican Communion. It was the pioneer among the daughter Churches of the Church of England. It proved that the Church could adapt herself to new and difficult conditions, become acclimated and flourish.

In so doing, it has made at least three supreme contributions to the Anglican Communion, which contributions were absolutely essential to its expansion outside the British Isles: one, proof that the Church need not be established in order to thrive; two, restoration of the laity to a direct voice and vote in the councils of the Church; and three, a real share in making effective, as it had never been in the Church's long history, the long lost idea of "a free Church in a free state."

All these ideas are bound up together, and the first two are more or less involved in the third. The price of the Church's establishment is some measure of control by the state and the consequent loss of considerable freedom by the Church. All history goes to prove that either the laity must be given a direct voice and vote in the Church's affairs or an indirect one through some control by the state. We believe the former is preferable.

This concept then of "a free Church in a free state" is the greatest contribution of American Christianity to the Holy Catholic Church of the present and the future. Up to 1789, it had been lost for more than 1,400 years. Constantine's toleration and subsequent establishment of the Church following 313 A.D. began the state's attempt to stifle the Church by its embraces as it had formerly threatened to destroy it by persecution. Athanasius was a great ecclesiastical statesman as well as theologian because he was one of a minority who perceived this peril which threatened the life of the Church and fought to preserve its spiritual independence.

Interestingly enough, the idea of periodical meetings of the bishops of the Anglican Communion, called Lambeth Conferences, came from the New World. Bishop Hopkins of Vermont first suggested it in a letter to the Archbishop of Canterbury [John Bird Sumner] in 1851. But the effective appeal came from the Church in Canada which, on a resolution moved by Bishop Lewis of Toronto in the Synod of September 20, 1865, requested the Archbishop of Canterbury [Charles Thomas Longley] to call a "national synod of bishops of the Anglican Church at home and abroad" to meet under his leadership. The archbishop assented after consulting both houses of the Convocation of Canterbury and convened all the bishops of the Anglican Communion (then 144 in number) to meet at Lambeth, September 24-28, 1867.

Since 1888, the major business of every Lambeth Conference has been church unity. This problem was presented, together with a suggested solution, by our own American bishops, following the General Convention of 1886 in which the essentials of the Lambeth Quadrilateral, or the "Chicago-Lambeth Declaration," were set forth: The Holy Scriptures, the Apostles' and Nicene Creeds, the two sacraments of Baptism and Holy Communion, and the historic episcopate.



How to promote the study of American Church History

So keen an observer as the late Hon. George W. Wickersham, one-time attorney general of the United States and distinguished churchman, stated that the clergy of these latter days have declined in that intellectual leadership and influence which characterized their brethren of former times. Whether absolute or only relative in view of the increase in the number of the more learned professions, it is not a healthy condition. It is due to many things, among others the increased

demands of administration upon the time and energy of the clergy and the expectation that we shall know something about many things but not too much about any one thing. It is also true that the laity of the American Episcopal Church do not measure up to their brethren of the Church of England in their knowledge of the Church and in personal activity in its affairs.

American Church History is a field in which both clergy and laity can become proficient without any burdensome outlay for equipment. This is certainly true in the field of one's own parish or even diocese. The materials lie ready to hand for the worker who will fashion them into usable shape. In my own parish, the late Frederick B. Kilmer, a professional chemist and student of the history of medicine, labored over a period of many years and at considerable personal expense in collecting historical materials of the parish. This involved among other things the photostating of our priceless Colonial church registers and salvaging from rectors' waste paper baskets (as he himself used to say) the stuff out of which history is made.

How then can we stimulate their interest and engage the talents of both clergy and laity in the field of American Church History?

(1) **The Church Historical Society** should be to the historical students of the American Episcopal Church what the American Historical Association is to the professional historians of our colleges and universities. To become this, the Society needs more income or a larger endowment or both. It should have a full-time staff of at least one and preferably more. What might not George Lamb [parish priest as well as librarian and treasurer of the Church Historical Society] be able to do if he were released from parochial obligation to devote his whole time to the Society's work with a stenographer and an assistant librarian?

I consider the publications of this Society of such value that I have had them bound for permanence and easier reference. The Society should have a publication fund of some proportions that it may publish more and larger historical studies. Students of church history have the most difficult time of any group to get their works published. I have recently read the typescript of "The Life of George Keith" by Mrs. Chester Kirby. It is an admirable piece of work and nothing like it exists. The S.P.C.K. is willing to publish it if some American publisher will put up \$600.00 for its American distribution. I believe that it would pay its way. But no American publisher will take a chance. I have used what little influence I possess but to no avail.

Mrs. Kirby went to England to collect material and nothing approaching her work has ever been published on either side of the Atlantic. It is not only of interest to Episcopalians; it gives the best history of the Quakers I have ever happened to read—both Anglicans and Quakers in England and America being dealt with in a most interesting and illu-

minating fashion. This Society should be in a position to help in such a project. As it is, the Society is helpless.

There is a rising tide of historical interest in this Church. This Society should be in a position to take advantage of that tide, to encourage the younger students of the coming generation, and be in the forefront of leadership in the realm of historical scholarship. The psychological law holds true here as elsewhere: "No impression without expression." Few are willing to expend time and energy in historical scholarship with no hope of ever being able to reveal to others the fruits of their labors.

Remember this when you make your will!

(2) **The Historical Magazine of the Protestant Episcopal Church** is worthy of wider support. The magazine is now in its fifth year. It is rendering a service in stimulating historical scholarship which no other medium in this Church is rendering or can render.

All over the land students are being discovered and new ones are being enlisted. We have already in prospect articles sufficient to make every issue at least 100 pages. We have notable special numbers in the making. Our first desire is to increase the size of each number to 100 or more pages; our second desire is to reduce the price. But we cannot do the latter until we have a sufficiently large subscription list. If you are not a subscriber, I invite you to become one. If you will read it, you will not only help the cause; you will be enlightened, educated in American Church History, and delighted that you can have so much for \$4.00 per year. We have received many letters, from women as well as men, saying all that I have said to you.

(3) **We should have a Church History Conference** at least once in every three years to which all interested students should be invited. This conference should have competent lectures on various fields, round table discussions, and seminars for promoting the study and writing of American Church History.

(4) **We should make more concerted efforts** in getting history read by our lay folk. Most of them do not know how interesting and often thrilling it is because they have had no chance to know it. Popular parish histories, popular diocesan histories, popular biographies of our outstanding leaders should all be produced in abundance and cheaply. This I may say is a legitimate development of the Forward Movement now engaging the attention of the Church.

If I may be pardoned a personal reference, it is this: Last fall I was requested to write a sketch of the history of the Church in New Jersey for inclusion in the cornerstone of the new cathedral. I did so and a copy of it was reprinted in the diocesan paper and then in booklet form. This study was a revelation to me as it was to the bishop, the clergy, and the

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*The Niobrara Convocation of 1925
was held in Greenwood, South Dakota.*

*Clergy present were, left to right,
the Rev. Messrs. Baptiste Lambert,
Luke Walker, Philip Deloria,
and Amos Ross.*

*Photo courtesy of
the Center for Western Studies,
Augustana College.*



How do we pass on stories of faith? The story of Father Baptiste P. Lambert

By Lawrence H. Bradner

How do we pass on stories of faith? While I value the work of New Testament scholars, trying for several centuries to answer that question, I wonder why some seem automatically to doubt the authenticity of stories just because they were written years after the event.

I wonder how often the story has been told and retold, without published documentation, of the Rev. Baptiste P. Lambert at Okreek, South Dakota, during the 1918 flu epidemic. During the early 1970's, I had the privilege of knowing all three of Father Lambert's daughters—Ann Yuken, Evelyn Bergin, and Ellen Quick Bear. But it was not from them I first heard the story.

The future South Dakota suffragan bishop, Harold S. Jones, was my nearest priestly colleague in North Dakota while he served in Wahpeton and I was at Oakes. He and his wife Blossom were kind neighbors to my wife and me, and he was a very good mentor and confessor to a young priest. He told the story in their living room sometime in 1967. It was one of the reasons I was glad to move to the Rosebud Mission in South Dakota when the possibility came up in 1971. I loved listening to stories—and sometimes telling them, too.

Mrs. Quick Bear, when we met in Rosebud in 1971, was, in her old age, an active participant in the Church of Jesus, an Episcopal congregation in Rosebud, and in the Mni Wiconi congregation in Spring Creek. Sitting in her rocker in the building next to the Church of Jesus, where she managed the clothing program, she retold in more detail what I had heard in Wahpeton from Father Jones. Later, at a Spring Creek

Lenten service I planned around the story, she agreed to tell it for the Mni Wiconi congregation, still sitting in a rocker.

In 1918, while millions around the world were dying from the flu, Father Baptiste Lambert was serving at Calvary Chapel, Okreek. Many in the community were sick and dying. Father Lambert, with the help of his family, was nurse, doctor, undertaker, and priest. When the rest of the Lamberts became ill, he and his daughter Ellen carried on alone.

Then, a little boy died. Ellen told me her father was determined that in some way the whole community should be able to participate in the boy's funeral spiritually even though they could not and should not leave their homes. He went around to every home and told the people that when they heard the church bell ring, they would know he was at that moment celebrating the Holy Communion at the altar.

At the church, there were just Father Lambert and his daughter Ellen, with the body of the young boy in the casket. Ellen stood in the doorway under the tower. When she saw her father at the altar, starting the service, Ellen rang the bell.

Route 18 now runs between the lower land where the church stands and the cemetery high on the hill to the south. After the liturgy at the church, Ellen and her father took the casket up the hill for the burial. It was now late afternoon. After setting the casket in the grave, Father Lambert said the committal prayers and closed his Prayer Book. With his hands and arms raised high on either side, the priest, in his own words, addressed an impassioned, almost angry plea to God:

"There have been too many deaths! Let there be no more! Let this be the last one!"

As I remember both from Father Jones' version of the story and from Mrs. Quick Bear's version, the little boy's death was in fact the last death at Okreek due to the 1918 flu.

Some readers of this story might conclude that at the time of the burial, "the natural epidemiological course of the disease in the community was running out and just happened to coincide with Lambert's prayer. He was a good man, that's all. In fact, even, a very good man!" But I suspect that to the people of the community of Okreek, there was no separation of Baptiste Lambert's priestly diligence over the years from Baptiste Lambert's risk-taking vigor in caring for the community during the flu crisis or from Baptiste Lambert's vigorous, adventurous outpouring of a faith far beyond the dignity of established liturgy. I suspect that for this community, there was no separation of all they knew about Father Lambert and their discovery that the epidemic was ending.

Most likely there were, before 1918 and since, events which on the surface bore some similarity to that described here. I once used my VW Squareback as the hearse to carry a large casket from a wake in a private home, up the steep, difficult trail to the hilltop cemetery of Epiphany Chapel, He Dog, on the Rosebud Reservation. On a cold morning in another Rosebud Mission cemetery, I joined with a few family members after a very small child died. Any of us could have lifted the casket alone; all of us joined in the digging of the grave and its covering. But none of these events had the same power that the Okreek story has.

It must be the power of the 1918 events at Okreek and the power of that story that have propelled its retelling across almost 90 years without, so far as I was able to see, any published retelling of it. I punched in all the Google possibilities I could think of and found nothing!

The story had a very strong effect on me regarding

my eagerness to serve on the Rosebud Mission. But every now and then since my 1975 return to my home diocese of Rhode Island, I have told the story to grateful listeners.

As I came to the close of this narrative, thanks to the wonders of e-mail, I received the Rev. Frederick Jessett's recently written, more extensive narrative of the 1918 Okreek events derived from his conversations with scholar Ella Deloria in the 1950's and conversations with Mrs. Quick Bear. I decided not to use any of Father Jessett's version to alter mine, but just finish mine as originally planned.

Fred Jessett became acquainted with Mrs. Quick Bear a few years before I did. For several years near the end of his tenure on the Rosebud, he and I served together and shared acquaintance with Mrs. Quick Bear simultaneously. But she gave her narrative to each of us separately, at different times.

In the Episcopal congregations of the Niobrara Deanery of South Dakota, women and men of the congregations were continually telling and retelling stories with great wit and sometimes tragic depth at suppers, all-night wakes, and church business meetings. In the churches of the Rosebud Mission, such storytelling is commonplace and is one of the strengths that has held the Church in South Dakota together during extremely challenging circumstances over about 150 years. In this respect and others, these South Dakota congregations are very much like those of the first century of the Christian era.

In the Okreek story, I know firsthand several versions: that of Harold Jones, the briefest form; that of Frederick Jessett, Ella Deloria, and Ellen Quick Bear, the longest; and my own telling, of middling length. There are some "factual" differences, but in all three versions the narrative of the core events is the same.

Not with any sense that my version is more accurate than that of Father Jessett, I record my final impression of Father Lambert in the cemetery as I remember his daughter Ellen telling it to me: "The sun was setting to the west of us; with Father's arms and hands outstretched and his jacket hanging from his arms on either side, the setting sun cast a shadow on the ground that looked like an eagle's wings."

Lawrence H. Bradner, a retired priest, is historiographer of the Diocese of Rhode Island.

Mrs. Ellen Quick Bear stands at the grave of the Standing Cloud baby whose death and burial are at the center of the story. Calvary Chapel can be seen in the background. Father Baptiste Lambert, who died in 1928 at age 73, is also buried in Calvary's cemetery. Photo by Lawrence Bradner.



The Diocese of Easton's Archives:

Treasures in a small space

[In 2002, *The Historiographer* began an occasional series, reporting on the various diocesan archives of the Episcopal Church together with profiles of the archivist/historiographer/registrar tasked with their care. Previous issues have featured the archives of Hawai'i, New York, and West Virginia as well as reports on work in Oklahoma, Florida, Maine, and others. In this issue, we report on the archives of the Diocese of Easton and its archivist, Arthur D. Leiby. —The Editor.]

By Arthur D. Leiby

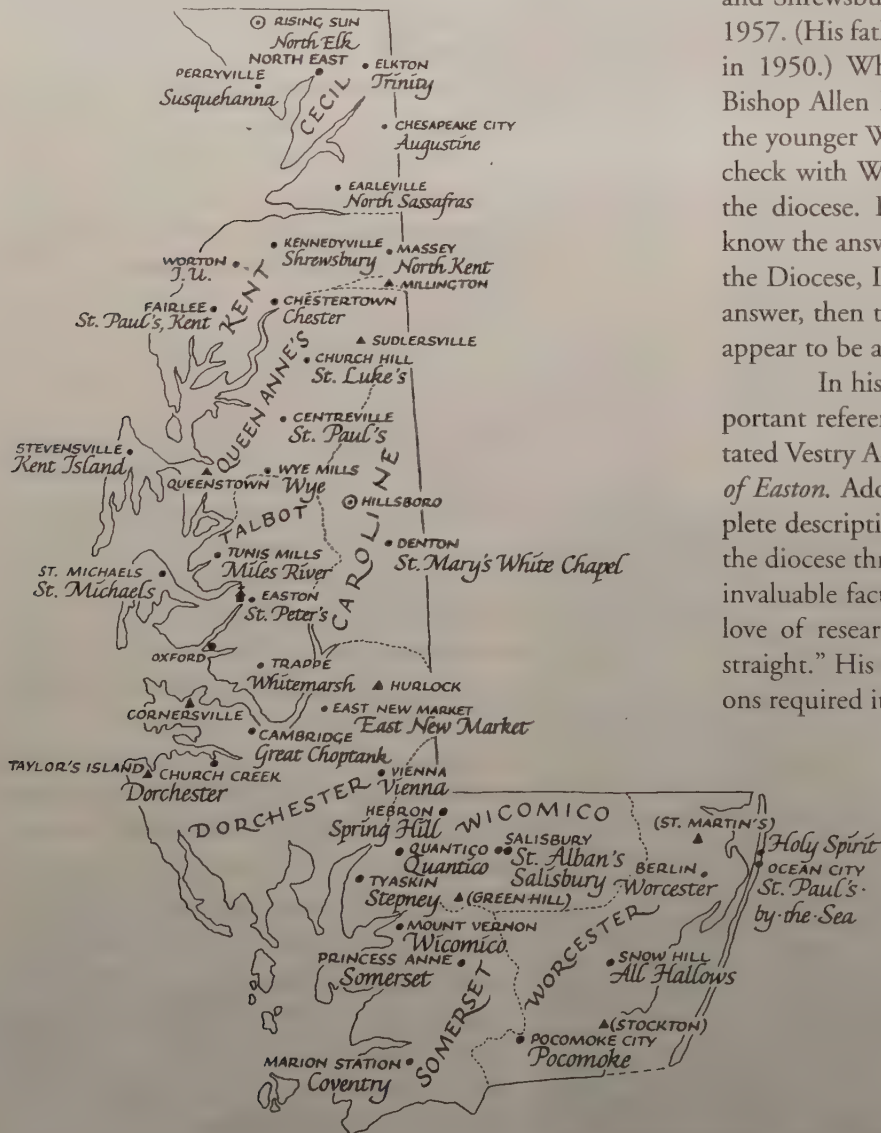
When I was appointed historiographer in January, 1986, the Archives of the Diocese of Easton consisted of two metal four-drawer file cabinets full of topical files and a collection of about 30 old books in a wooden bookshelf that had once been the music storage rack for the organist of Trinity Cathedral.

The bookshelf itself was evidently made from parts of the casework of the cathedral's pipe organ that had been replaced in the early 1970's. The file cabinets held two different kinds of files—one, back files of *The Eastern Shore Churchman* with clipped articles from that newspaper and research notes and sources from which its articles were written; the other, topical files for individual Diocese of Easton churches. Most of the topical files were accumulated by the late Rev. Robert B. Gribbon when he was serving both Trinity Cathedral and diocesan missions. Back files of the *Churchman* generally had been created by the Rev. Henry T. Gruber when he was its editor and also served the cathedral. The books had been passed along for years as "worthy to be saved."

Credit for his behind-the-scenes work in preserving historical records also goes to the Rev. William Wyllie, Jr. The younger Wyllie, who had served both North Sassafras Parish and Shrewsbury Parish, was diocesan registrar from 1950 to 1957. (His father had been registrar from 1938 until his death in 1950.) When I was sorting the few letters we have of Bishop Allen Miller, I came across a tribute the bishop paid the younger Wyllie. In it, Bishop Miller wrote that he would check with Wyllie to answer some historical question about the diocese. Essentially, the bishop said, "Mr. Wyllie will know the answer. If there is any question about the history of the Diocese, I ask Mr. Wyllie because if he doesn't know the answer, then there is no answer to be known." This does not appear to be an overblown statement.

In his own hand, Wyllie created two of the most important reference documents in Easton's archives: the Annotated Vestry Acts and *The Variorum Constitution of the Diocese of Easton*. Additionally, he researched and published a complete description of the boundaries of each of the parishes in the diocese through 1954. Wyllie researched and recorded the invaluable facts and information in these works for the sheer love of research and his determination to "set the records straight." His work was apparently done before diocesan canons required it and without the urging of bishop and council.

While I was sorting the diocesan Executive Council minutes from Bishop Davenport's episcopate (1920-1938), I discovered that Council directed the old books in the bishop's office be inventoried and numbered. This is the oldest inventory of "the archives" that I am aware of. I could not find a copy of that list, but I did discover that some of the books were similarly hard-bound and manually numbered inside their front covers with either Arabic numbers or Roman numerals. A rough version of the



inventory could therefore be reconstructed. Among the old books are *Journal of the General Convention, 1784-1814*; *Journals of the Diocese of Maryland, 1850-1855*; and the Rev. Ethan Allen's handwritten manuscript, "History of the Parishes in Cecil and Kent Counties."

The oldest book in our archives (but not a part of the inventory of old books) is a copy of *Bacon's Laws of Maryland*, printed in Annapolis during the Colonial period. It is kept in a clam shell box especially designed for it. It is one of only three copies I know to exist; a second is in the Library of Congress, a third in the Maryland State Archives in Annapolis. When and how it came into the diocesan archives is unknown.

In 1991, I tried to comply with the requirements of Easton's new Canon 8 on archives, "to index the list of such Journals, publications, documents and manuscripts that each may be easily referred to." I produced and printed a comb-bound booklet of 50 pages which was given to each cleric, delegate, and alternate to that year's diocesan convention. In it, I published a list of my historiographer predecessors and their terms in office: Polly White Burnett (1963-1973), Roberta R. Gribbon (1973-1980), John G. Bronson (1980-1983), Gregory S. Straub (1983-1986). I included myself, Arthur D. Leiby (1986-). Prior to 1963, the office did not exist. In 1990, the convention, believing another title was more descriptive of the work being done, changed it from historiographer to archivist.

The Diocese of Easton has a complete set of the *Journals of Convention*—from the primary convention to the most recently published *Journal*—located in the office of the bishop's secretary. Another complete set is in the archives room itself. The archives also has a collection of Diocese of Maryland *Journals* from early times until Easton's creation in 1868. And there are a number of copies of early *Journals of the General Convention*.

The original (1868) *Book of Official Acts* of the bishop, in which consecrations, deconsecrations, ordinations, removals, and renunciations were recorded, was finally retired in 2004. The original (1868) *Confirmation Record*, supplemented by several newer books as the older ones are filled—more than 11,000 persons have been confirmed in the diocese since 1868—is part of the archives collection. Because of revisions in canon law about remarriage after divorce, a new set of records, the Marriage Adjudications, has come into being. Bishop William McClelland made the earliest adjudication in 1949. Marriage adjudications are "sealed."

Diocesan newspapers have been sorted, filed, and bound. Easton's newspaper began during the 1870's under Bishop Henry Lay, first bishop of Easton. It continues to this time with a significant lapse during the term of Bishop George Davenport, when it was suspended because of the Great Depression. It was resurrected in the 1940's under Bishop McClelland. The initial newspaper was called, interestingly enough, *Church Affairs*. The title, *The ---- Churchman*, was popular throughout the Church, and many diocesan papers

Canons of the Diocese of Easton
Title I: The Convention And Its Offices
Canon 8: Of the Archivist of the Diocese

Sec. 1. Appointment

At each annual Convention, the Bishop shall appoint an Archivist of the Diocese, subject to confirmation by the Convention.

Sec. 2. Duties

It shall be the duty of the Archivist of the Diocese:

(a) To preserve copies of the Journals and all other publications and documents relating to the history of the Church in the Diocese, and to keep a record or list thereof, as well as such other documents and manuscripts as may be presented to the Diocese, noting thereon the name of the Donor;

(b) To so label, arrange or file and index the list of such Journals, publications, documents and manuscripts that each may be easily referred to; and to store such of them as may be valuable in a safe place at the expense of the Diocese;

(c) To make an annual report to the Convention.

bore similar names. When Easton's newspaper was resurrected, it was renamed *The Eastern Shore Churchman*, and that title remained into the mid-1990's, well into the editorship of the Rev. William Chilton. To be more "politically correct," the paper became *The Eastern Shore Episcopalian*. The Maryland State Archives microfilmed all our diocesan newspapers through 1999 through its "newspaper preservation project," which is now unfortunately defunct. The diocesan archives has a copy of the microfilms; the master microfilms are in the State Archives in Annapolis.

From the 1870's onward and for three generations, the diocesan chancellor was an attorney and a member of both the Webb family and the same Salisbury, Maryland, law firm. The Diocesan Chancellor's Opinions, a five-drawer file cabinet containing expandable files for most parishes, churches, or entities of the diocese, came into the archives in 2001. These files date back some 100 years. Gradually, these files are being sorted, refiled, and indexed, then bound, accessioned, and catalogued and incorporated appropriately into the diocesan archives.

Also in 2001, records and files from the Home for Friendless Children of the Eastern Shore of Maryland, the Children's Home (which closed in 1957), and the Children's Home Foundation (which was created in 1958 to manage the funds of the former Children's Home) came into the archives by default. Since the Diocesan Archives Room was created in 1998 and its door locked, the policy has been that the archives does not "temporarily" store records. Either records are deposited there and title to them is given to the archives, or they

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Diocese of Easton's Archives

Continued from preceding page

are removed from the room because it is not a storage closet! The Children's Home records had at some point been moved to the diocesan offices, but because of their sensitive nature, an attorney advised that they should be "sealed." Those files have now been incorporated into our archives and are subject to the "opening" and reference policies of all archives records.

Once a cleric, lay employee, or long-term volunteer no longer works for the diocese, the personnel file is turned over to the archives. Each file is carefully sorted to remove anything extraneous, and the material is refiled and catalogued. Personnel records are "sealed except for just cause" to anyone except the bishop, diocesan council, and chancellor.

Minutes exist for many years of Easton's Executive Council and the later renamed Diocesan Council. First under Bishop Davenport, and then again under Bishop McClelland, the entire diocesan governing structure appears to have been reframed. One set of *Minutes* for the years of Bishop Davenport's episcopate exists as well as two mostly complete sets for the episcopate of Bishop George Taylor onward. A major "housecleaning" of records apparently took place after Bishop McClelland's death, thus few, if any, exist for his term of office, 1938-1949. Minutes of other departments or committees or commissions are much less complete and vary by type, but I have attempted to catalog them in a consistent manner as I have found, sorted, and refiled them.

The archives has financial records of two types. "Books of original entry," handwritten accounting records before the time of computers, are filed by type. Some have been hard-bound; others are in their original post binders, which are more secure. The other type of financial records is the audited records of specific "dedicated, named, reserved, or restricted funds." These records are the "paper trail" of specific funds established for specific purposes. While some of these funds are diocesan creations, others are funds managed by the diocese on behalf of another

entity, such as "cemetery funds" for closed churches.

Records of capital campaigns—"Venture in Mission" and "Continuing the Vision"—have, in addition to financial information, word documents and architectural plans for improvements contemplated for Trinity Cathedral's Chapter House, Bray House (the diocesan center), and Camp Wright.

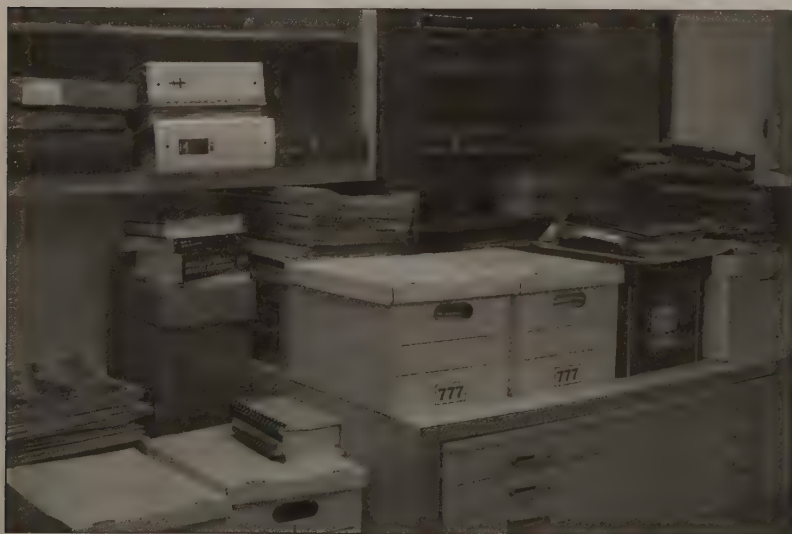
Portraits and drawings form a physically large part of our archival collection. The significant portraits of diocesan bishops from Bishop Lay through Bishop Moore—we have at least one portrait of each of Easton's 10 bishops—have all been remounted under IR/UV protective glass on acid free paper. A number of deteriorating architectural drawings (especially the original designs for Trinity Cathedral) have likewise been remounted. Some drawings and a set of portraits of the diocesan bishops are displayed throughout Bray House and the Chapter House. Architects' drawings and photographs of churches and parish houses are stored in acid free files in map cabinets in the archives room and are catalogued by name.



We have a small but growing collection of computer disks of filed records and of audio and video tapes. These are not accessible unless the current computer system can read them or unless the researcher has a cassette player or a VCR. I am determined to save them because they were made in the diocese and may be useful in the future. They will be accessioned and catalogued.

A small collection of works published by members of the National Episcopal Historians and Archivists (NEHA) and of the Episcopal Women's History Project (EWHP) is related to the collected bound issues of the *Historical Magazine* of the Church Historical Society and the bound newsletters of NEHA and EWHP. Because shelf space is at a premium, I have had to discontinue much of this collecting.

We also have a small collection of works pub-



Small but compact, Easton's archives holds more than a century of diocesan records and artifacts. Photos by Lynn Anstatt.

Meet the archivist

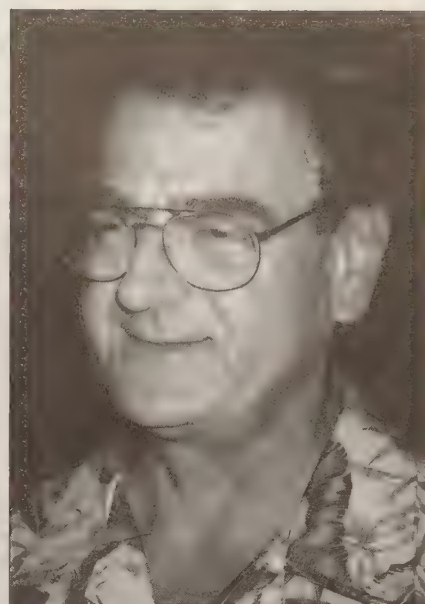
Arthur Daniel Leiby comes from a long line of church workers. Both his paternal grandfather (for whom he is named) and his maternal great-grandfather were class leaders in the Methodist Church, and each had his own men's Bible class. Marion George Leiby, his father, was Sunday school secretary for the Centreville (Maryland) United Methodist Church during Art's growing-up years; he also helped teach the adult Bible class. Marian Kendall Leiby, his mother, sang in the senior choir and taught the kindergarten Sunday school class for many years.

Art was baptized and confirmed in the Methodist Church, but at age 16, possessed of a driver's license, he was allowed to sing with the senior choir of St. Paul's Episcopal Church in Centreville at 11:00 a.m. provided he also sang in the junior choir in the Methodist church at 10:00 a.m.! "I used to duck out of the Methodist service during the Pastoral Prayer in order to be in line to process into St. Paul's Church for the opening hymn," he says.

St. Paul's young rector was kind to him and explained why the words of the 1928 Prayer Book service were comforting to him during a time of great stress. The older Methodist minister was also kind and understanding. And while the Methodist Holy Communion liturgy was at the time almost identical to that of the Episcopal liturgy, the "feeling" wasn't the same, he says. In 1972, he was confirmed in the Episcopal Church by Bishop Walter C. Righter at St. George's, Le Mars, Iowa. "In my ignorance and pride as a pre-theological student

in college, I remember laughing about how the Communion rail shook when Bishop Righter laid hands on me. Only later did I come to realize the shaking was among three or four times in my life when I have palpably felt the Holy Spirit come upon me."

A product of Queen Anne's County public schools, Art received his B.A. degree in 1973 from



Barbara Turner

Morningside College, Sioux City, Iowa, with a double major in religious studies and English. He earned two master's degrees, the first, in 1975, in Renaissance and 17th-century English literature from West Chester University, West Chester, Pennsylvania, and the second, in 1983, in American literature, from Washington College, Chestertown, Maryland.

Most of Art's working career has been spent in Maryland state government service where he has worked for four different agencies in three different departments. A person who has an affinity for details, a blessing to the Diocese of Easton, he is in his 20th year as diocesan archivist, an episcopal appointment.

lished by members of the diocese (e.g., dissertations, parish histories originally researched and written). I add to this collection as titles are donated.

We have a few records of closed churches. Only a couple of parishes have actually been declared defunct (and therefore come within the scope of the diocesan archives canon) since the beginning of the diocese in 1868. As I understand diocesan canons, records of closed chapels/churches within functioning parishes should be transferred to the parish church and remain in the control of the parish vestry. The records we have are accessioned, catalogued, and indexed. A "finding help" is my list of the records of Diocese of Easton churches that have been placed in the State Archives in Annapolis and in other reference libraries and archives.

I make a special effort to obtain copies of all published church or parish histories and attempt to obtain two of each title. I have also aggressively pursued earlier histories that are now out-of-print, making copies of those, too, and putting them in the archives.

Accessioning and cataloguing of Easton's holdings are based on a fairly simple library catalog: author card, title card, subject cards, and shelf list card. In accessioning, I have tried to include all possible publication information and document

all acquisition information, meanwhile recording Library of Congress, Dewey Decimal, or any other cataloguing numbering system so the catalog is universal beyond author, title, and subject matter. I am now converting our typewriter produced card system to a data base in the diocesan computer system.

Previous to Gregory Straub's tenure, Easton had no annual budget allocation for the Diocesan Archives. Either the historiographer paid out of his or her pocket, or the bishop or Diocesan Council made a one-time outlay. For a number of years, I have asked for and received annually \$2,000 from Diocesan Council. Most of my expenses have been for binding records. A significant amount goes to memberships in the HSEC, NEHA, and EWHF. Much accessioning material and processing has been done through recycled materials.

In 1998, Diocesan Council granted a major outlay of funds that enabled the archives to move into its present location where shelving was custom built to take advantage of all the space. Previous to that time, I chased the archives collections around the Chapter House. Ever since 1986, I have made annual reports to the bishop and convention, including an accounting of funds received and spent. My annual reports have been "filed by title" with convention and published as part of the annual *Journals of Convention*.

The importance of history

Continued from page 11

laypeople of the diocese. Limited as I was for space, I determined to depict one outstanding thing, the growth of the Church in New Jersey. The Field Department has sold about 4,000 copies at two cents each. I mailed one copy to every family and person on our parish mailing list with an envelope asking for five cents or more for each copy. We have received to date more than enough to pay the cost of the copies and the mailing. The bishop sent a copy to every bishop in the Church in the hope that it would stimulate the writing of the story of other dioceses. I hope it may.

(5) **We should make arrangements** with State Historical Societies or, where more feasible, with college and university libraries for the collection and preservation of the historical materials of the various dioceses. To illustrate what I mean: The Minnesota Historical Society now has in its archives all the official documents and materials of an historical nature belonging to the Diocese of Minnesota. Not only that, they write to the parishes and ask them to place the Historical Society on the mailing list for parish papers and other publications of parochial life. In too many dioceses little or nothing is being done in the collection and preservation of records of the living present which are the historical sources of the Church's life.

(6) **American Church History should have greater emphasis** in our theological seminaries. The time spent on it in most of them is a joke. I venture to say that few seminaries in this country spend more than eight hours in every three years with any one student on American Church History. There should be

more in the regular lecture and textbook courses; more graduate courses and seminars in the subject; more cash prizes for historical essays and original research; more fellowships for gifted students that they may specialize in this field as the General Seminary is now doing.

One reason why the Church of England produces more scholars than the American Church is because they have so many endowed fellowships whereby a man can devote a few or many years to scholarship without starving to death in the process. Most of our laymen have no idea where their rectors received their theological training. They take our seminaries for granted like rain and snow and heat and cold. This ought not so to be. One way to arouse their interest is to make them aware of the Church's past out of which the present, with many of the blessings they enjoy, has come.



The Church is the extension of the Incarnation. It is the Body of Christ through which He actually realizes His redemptive purpose for mankind, potentially realized in the days of His flesh. The Church is the principal channel or medium through which the Holy Spirit effects this redemption, and without the Church man can never attain those heights which God has called him to scale.

Of that Church the American Episcopal Church is a true, a real, and a vital part. Its accomplishments in view of tremendous handicaps and difficulties have been remarkable, at times even thrilling. From a thorough and deep knowledge of those accomplishments we draw inspiration and courage to do the work of the coming day to which we have been called, in the sure and certain faith that He who stood by our fathers, in their fulfillment of His purpose, will stand by us in the times of testing and strain.

Church came to America

Continued from page 7

little more than a year. Maybe he planned to return to his vicarage in Old Heathfield for he had left his wife and children there, but we don't know. At any rate, after his death, his family was permitted to live in the vicarage as long as they wished.

When my wife and I visited Jamestown, we talked to some of the University of Virginia students who were building the thatched houses, the wattle and daub church, the priest's house, and in other ways restoring the village to what they believed to be its original shape. One student told us, "We don't know for sure, but the theory is that Robert Hunt had come down with typhus when he was on the boat near the Goodwin Sands, and although he had more or less recovered from that attack, it is speculated that he still harbored the bacillus in his body.

"Now," the student explained, "the only one person who could be trusted to be in charge of sharing out the food

was the chaplain, and it is surmised that, unknown to anyone, he also handed out typhus germs, and that may explain why two-thirds of the colonists died within a year although the village of Jamestown was then surrounded by malarial swamps, and that may also have helped sending on colonists into the next world."

At any rate, the reconstructed settlement at Jamestown and the church in Old Heathfield where Robert Hunt was once vicar are well worth visiting. And we can be thankful that the branch of the Anglican Church which he began in 1607 is now spread over all the United States. But it is more than that, for he set a pattern for the spread of Anglicanism even further throughout the world.

F. Newton Howden, rector emeritus of Trinity Church, Lime Rock, Connecticut, now lives in Tunbridge Wells, England, just 20 miles from Robert Hunt's church at Old Heathfield. His article first appeared in the September 6, 1998, issue of The Living Church, from which it is reprinted with permission.

Devotion and persistence transformed a ruin: Historic Old Donation Church flourishes today

Located on Witchduck Road in Virginia Beach, Virginia, is Old Donation Church, the third building for Lynnhaven Parish. It is a serenely beautiful example of Colonial architecture housing a thriving congregation. But this was not always so.

Old Donation had its beginning in 1637 when Adam Thoroughgood offered his home for Anglican worship. The first parish church was erected on his land in 1639; some sources say he built it. The following year, a vestry was formed. But by 1691, the church had begun to deteriorate, and the land around it was being eroded by the Lynnhaven River. The vestry approved the purchase of two acres from Ebenezer Taylor and the building of a brick church, completed in 1692. The first building was abandoned, only to fall into the river some years later.

The parish grew, and soon the second church was no longer able to meet the needs of the congregation. In 1733, the vestry ordered that the third, larger church be built. Following its completion in June, 1736, the vestry allowed prominent families to build "hanging pews" which would have been suspended from the ceiling beams. The small upper windows which still remain would have provided light and ventilation for the parishioners who worshiped there.

In 1776, the last Colonial rector of Lynnhaven Parish died. The Rev. Robert Dickson had served his people faithfully in life for 25 years and was buried under the altar. His faithful service continued even after his death for he left his home, slaves, and property to the church. This property, which was to be used as a free school for orphan boys, became known as Donation Farm, and from this reference the nearby church became known as Old Donation Church.

Records show that in 1822, Old Donation had a healthy congregation and regular services. But shortly thereafter, many families began to move to an area known as Kempsville. In 1842, the parish was reorganized, Emmanuel Church built in Kempsville, and the third church soon abandoned. In 1882, a forest fire gutted Old Donation, leaving only the exterior walls. To prevent reversion to the state, Captain Thurmer Hoggard and his family and friends held yearly services in the roofless ruins.

In 1911, Richard Alfriend, a lay reader at Emmanuel, and Judge Benjamin D. White embarked on the restoration of Old Donation Church. On June 18, 1912, Mr. Alfriend became the Rev. Mr. Alfriend. He reorganized the congregation of Old Donation with one member—Judge White, sen-



ior warden—and one dollar! Through the enthusiastic and tireless efforts of these two men, restoration was completed in 1916. When the Rev. Mr. Alfriend died in 1923, he was buried under the center aisle of the church

Today, Old Donation Church of Lynnhaven Parish is thriving. Its over 550 members are aware of their history and their debt to the Rev. Mr. Dickson and the Rev. Mr. Alfriend. New members are baptized with water from the original red marble font, rescued from the Lynnhaven River where it had been used as an anchor. On special occasions, parishioners receive Communion from the silver chalice that came from Queen Anne's Bounty. And historical research is being done and reported to the congregation.

Oh yes, the church's address on Witchduck Road: Grace Sherwood was a parishioner, a landowner who farmed, wore men's work clothing, collected medicinal herbs, all rather off-putting to Colonial patriarchs. They charged her as a witch. To determine guilt or innocence, a witch was "ducked." If she drowned, she was innocent; if she survived, she was guilty. Old Donation's vestry was the jury when Grace Sherwood was ducked in the river at Witchduck Point. She survived. After a period of incarceration, she recovered her estate. The story does not say she returned to the parish.

This article is an expansion of the vignette which appears in the 2007 Historic Episcopal Churches Engagement Calendar. The spiral-bound desk calendar features 53 different churches with photograph and historical vignette. Order from NEHA, 509 Yale Avenue, Swarthmore, PA 19081, for \$15.95 per copy plus 10 percent for postage and handling (\$2.00 minimum).



Books



ROBERT H. GARDINER AND THE REUNIFICATION OF WORLDWIDE CHRISTIANITY IN THE PROGRESSIVE ERA

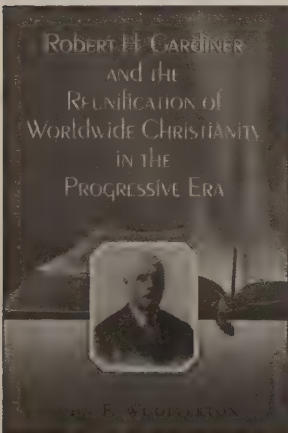
By John F. Woolverton

University of Missouri Press, Columbia, MO

(Pp. 270 + x, \$42.50)

In this readable and exhaustively researched biography, John Woolverton, long-time editor of *Anglican and Episcopal History*, tells the story of a remarkable Episcopal layman who for a number of years was the center of an emergent worldwide ecumenical movement.

Robert H. Gardiner represented the fifth generation of an Anglo-Catholic Maine family whose name was not accidentally the same as the town in which they lived in their Richard Upjohn-designed mansion, Oakwoods. Despite his "Down East" lineage, he was born in California where his father was stationed as a military officer, but eventually he returned east to study at Harvard's college and law school and then take up a law practice in Boston before returning to the family seat in Maine.



Woolverton goes on to discuss Gardiner's active participation in Social Gospel causes of his era, especially the Christian Social Union, locating Gardiner's thought

and action firmly in the context both of contemporary theology as well as Progressive social thought. Though not a particularly original thinker, he reflected well the *Zeitgeist* of the Anglicanism of his day. He was strongly influenced by figures such as Charles Gore, Vida Scudder, and Charles Henry Brent, and he brought to bear his knowledge of legal history and theory on the social issues of the time. He was also a leader in the Brotherhood of St. Andrew, in his day a widespread and influential Episcopal movement of laymen and boys that today is still extant but much diminished.

Before long, Gardiner became involved in what would turn out to be his life's work, namely, the cause of worldwide Christian unity. As an Episcopal church delegate to the Life and Work movement, a pioneering international ecumenical venture, he became introduced to some of the concerns and circles that would intersect with the closely related Faith and Order movement. His home in Maine became an international center of organization and correspondence from which Gardiner pursued his role in goading the Episcopal Church into becoming a leader in ecumenism.

Woolverton has perused thoroughly Gardiner's archive of some 11,000 letters—just the ones he kept—in a variety of languages, including Church Latin. This staggering correspondence is a testament to the vast network of contacts across national borders and denominational lines that Gardiner forged in his increasingly focused quest to bring about communication among Christians. This quest was frustrated by the Great War as well as by Episcopal intransigence in committing to the cause. Although the First World Conference on Faith and Order was finally held—with Anglican participation—in Lausanne, Switzerland, in 1927, Gardiner by that time had been three years dead.

Woolverton's biography is gracefully written, prodigiously researched, and well attuned to the various intellectual, political, and institutional contexts in which Gardiner demonstrated how important a lay person could be in an ecclesiastical bureaucracy dominated by clergy and bishops. It is also a story about the ways in which such church bureaucracies actually work as well as a classic tale, in the Henry Jamesian mode, of American innocence and European experience. The author is aware that the concerns that preoccupied Gardiner have by no means been resolved and periodically relates current social discourse to his historical narrative.

The University of Missouri Press is to be congratulated for continuing to publish—albeit at a rather high price—academic monographs of high quality, such as this one, that contribute substantially to the scholarly enterprise.

Peter W. Williams

Miami University, Oxford, Ohio

ARCHIVES FOR CONGREGATIONS: An introduction and guide

By NEHA Publications Committee

National Episcopal Historians and Archivists, Swarthmore, PA

(Pp. 30, paperback \$5.00)

This booklet is straightforward, logical, and helpful. Select questions and thoughtful answers organize it. It is useful because, while it can be read through quickly, its organization lends it to rereading for content or explicit information. Its self-references when answers to the questions rely upon each other or to indicate that related questions are contemplated and will be dealt with in another place. Its lists of types of materials that may be archived and its example of how to set up records inventories are simple and good to see. Its recommendations for policy statements (read "mission statement" in some contexts), for retention criteria, for additional help, and for suppliers of archival products are nice to have in one place.

The recommendations for mutual responsibility and

awareness of parish archival contents and for limited, locked access to the archives are excellent ideas. Here is also the first time in print I can recall seeing the adage, "When in doubt. . . save it for now," which is my personal mantra during the sorting, reclaiming, and refiling process. So often, I've heard its opposite: "When in doubt, throw it out."

The booklet puts a lot of emphasis on the helpfulness of the diocesan archivist—a burden which that archivist may think cannot be borne, but then it may surprise him or her to learn how much he or she really has learned by doing the job.

For the novice and unsure parish archivist, or to convince a rector and vestry not already convinced of the need for parish archives, this booklet is just the right tool to begin with.

Arthur D. Leiby

Archivist, Diocese of Easton, Maryland

GOD WAS WITH US: An early history of St. Andrew's Episcopal Church in Tampa, Florida

By Canter Brown, Jr., and Barbara Gray Brown

(Pp. 96, \$25.00 plus \$3.50 postage; order from St. Andrew's Episcopal Church, 509 E. Twiggs Street, Tampa, FL 33602)

The Episcopal Church came to Florida—as did Methodists, Presbyterians, Baptists, and others—soon after the area became a United States territory in 1821. Although St. Andrew's Protestant Episcopal Church would not be organized until 1871 and Tampa was not really a "city" until after the Civil War, the seeds of an Episcopal congregation had been planted with the arrival of Colonel George Brooke and Captain James Gadsden, prominent Episcopalians from Virginia and South Carolina. They were sent to the area to establish a military outpost following the transfer of Florida from Spain. Their faith and enthusiasm kept the "church" going for many years despite the lack of building or permanent clergy.

With this background, the story of St. Andrew's begins. And it will be a long and difficult journey—for the church and for Tampa—as this frontier settlement begins to grow. The Second Seminole War (1835-1842) brought new people, mostly military, into the area, but by the end of the Civil War, the entire south was a scene of devastation and ruin, and the Episcopal Church in Florida would have to start over.

In 1881, with much of the south recovered, Tampa was still a "poor, noisy, dirty town of few people" and few prospects. Yellow fever epidemics persisted until the early 1900's. The coming of the railroad finally opened the area to the rest of the country, and Tampa began to grow. The Episcopal Church endured these difficult times and continued slowly to expand, led by missionaries and devoted laypeople.

The authors of *God Was with Us* do an excellent job of telling St. Andrew's story in context with events and people who influenced the church and the city. There is a wealth of information on those involved with the organization of the church. The numerous anecdotes keep the reader's interest.

The book is an "early" history and stops in 1907 with

the dedication of the original church building and the beginning of formal services. It is a perfect place to conclude. Sometimes we try to tell too much in one book—there is nothing wrong with stopping at a defining point in time, leaving volume II (or volumes II and III) for a later date.

The introduction to *God Was with Us* could be a model for other congregations. A historical committee was established in 2003, and the authors were contacted to ascertain their interest in researching and writing a narrative account that ". . . should emphasize, to the extent permitted by available source materials, the human face of St. Andrew's early years." The result is a bound, limited edition book with 126 footnotes, a table of contents, foreword, introduction, timeline, 70-page narrative, and 237 black-and-white illustrations. These pieces all fit together to form a readable, well-researched volume with typefaces large enough to read comfortably. I recommend it as a history and as an example of what can be done.

G. Michael Strock

Historian, Trinity Church, St. Augustine, Florida

COLONIAL CHURCHES OF VIRGINIA

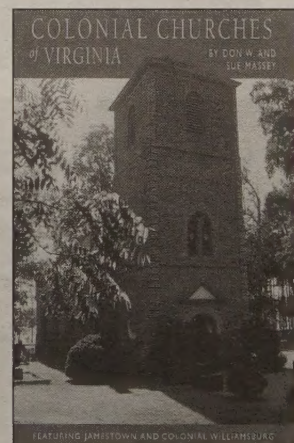
By Don W. and Sue Massey

Howell Press, Charlottesville, VA

(Pp. 222, \$29.95 plus \$5.00 postage; order from Sue Massey, 3304 Keswick Road, Keswick, VA 22947)

In *Colonial Churches of Virginia*, Don and Sue Massey have produced a visually beautiful book that is packed solid with information. Every known church of Colonial origin, from St. Luke's in Isle of Wight County to Little Fork in Culpeper County, is included. Not all these churches were Anglican, nor did all Anglican churches remain Anglican after disestablishment. The Masseys have included them all—Episcopal, Methodist, Presbyterian, Baptist, and others. Each of the more than half a hundred entries features history, anecdotes, photographs, directions to the church, and hours of religious services, a chapter for each church. There are essays on the sacred vessels of the church at Jamestown, on Bishop William Meade, and on the Christian philosophy of Patrick Henry. Included are a list of Colonial clergy in Virginia from 1607 to 1785, contact information for all the churches, and a detailed index.

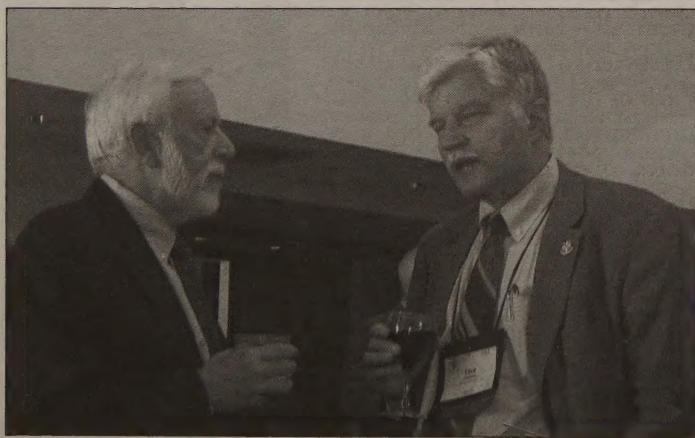
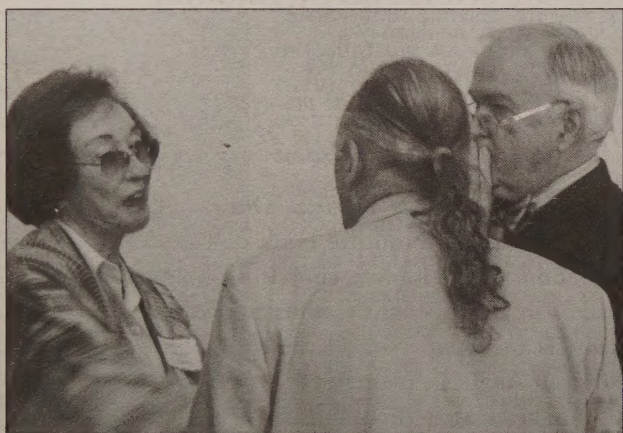
As the nation prepares to observe the 400th anniversary of the English settlement of America, the Episcopal Church is planning its own celebration, including a major history conference to be held in Williamsburg in June, 2007. Read this book, savor it, a chapter at a time, before next year's celebration. And take it with you as you visit Virginia's historic sites.



Historical Society in Columbus

Continued from page 1

This past year, the Historical Society was also undergoing a second search process, looking for a successor to its long-time director of operations, May Lofgreen. The board learned that this search had been unsuccessful but was pleased to receive the news that May Lofgreen has agreed to continue



At Friday night's social hour, Anglican and Episcopal History editor John Woolverton, top, left, chats with Rima Lunin Schultz and her husband, Richard Schultz. Center, Bishop Carolyn Irish presses a point with Bishop Steven Charleston (with back to camera) and her husband, Frederick Quinn. Bottom, left, HSEC board member Patrick Mauney catches up with Titus Pressler.

in the position until September 30, 2006. At that time, administrative and financial duties will be divided, with May Lofgreen continuing to work with the treasurer to handle all financial matters. A search committee will then be looking for someone to become an administrative assistant.

The Society had places to fill among its officers and directors. The newly-elected directors at the 2006 annual meeting are Craig Townsend, Mark Wastler, and Melynn Glusman—three young scholars, two of whom are parish priests. Returning for a second term is Patrick Mauney; newly elected as secretary is Brooks Graebner. The other officers of the Society continue to serve: president, Fredrica Harris Thompson; 1st vice-president, Robert Prichard; 2nd vice-president, Alexandra Gressitt; and treasurer, Frederick W. Gerbracht.

The Society seeks to recognize and encourage scholarship through awarding research grants and an essay prize. This year the directors approved the following grant requests: to Eve Barsoum, architectural historian, Washington, D.C., for expenses related to an architectural history of Washington's Cathedral of Sts. Peter and Paul; to Christopher Byaruhanga, historical theologian, Uganda Christian University, for publication costs related to a book-length biography of Bishop Alfred Robert Tucker; and to Stephen C. Sturgeon, librarian, Utah State University, to defray research expenses for a study of Utah missionary Harold Baxter Liebler.

HSEC also awards the Nelson Burr Prize for the best article appearing each year in *Anglican and Episcopal History*. For 2005, the prize will be split between Joan Gundersen for her article, "Building an Episcopal Church in a Lutheran Town: Women and the Founding of St. John's Episcopal Church, Mount Prospect," and Peter Iver Kaufman for his article, "Putting Elizabethan Puritans in 'the New Paradigm.'"

Repeatedly throughout the two days of meeting, the importance of partnership among HSEC and the allied organizations and agencies of the Church was underscored. Representatives from the National Episcopal Historians and Archivists and the Episcopal Women's History Project, Willis Moore and Joan Gundersen respectively, sit on HSEC's board, as do Mark Duffy, Archivist of the Episcopal Church, and J. Robert Wright, Historiographer of the Episcopal Church. All four made reports at the directors' meeting. Ensuing discussion centered on the work of all three membership organizations in supporting the booth at General Convention and in planning the Williamsburg conference next June.

The directors were pleased to learn from Mark Duffy that plans to create a new support structure for the Archives as they prepare to move to a new home include the prospect of bringing the Society's leadership into direct, active partnership with the Archives Board—a partnership which the Society's board enthusiastically embraces. The directors celebrated with Robert Wright the publication of a *festschrift* in honor of his leadership in ecumenical dialogue.

Of course, board of directors meetings are also times to attend to the maintenance of the organization itself. Re-

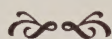
ports on membership and finance show the Society to be in a stable condition but experiencing no recent growth in membership or revenue. The promotions committee made several recommendations to elicit new members and greater visibility for the Society, including strategies for enhancing our presence on the internet. Interest in the special pre-Convention issue of the journal this past spring was noted, as was interest in the African American Episcopal Historical Collection—a joint endeavor with Virginia Theological Seminary.

Indeed, the success of the African American Collection encouraged journal editor John Woolverton to propose a similar endeavor for native American history. The di-

rectors' response to this proposal was one of unbridled enthusiasm. President Thompsett has been charged with creating a task force to begin working this year on crafting a proposal to present to the board next year. The Society joins with NEHA and EWHP in encouraging all readers of *The Historiographer* to attend next year's conference in Williamsburg, at which time we will look forward to sharing with everyone the plans for this exciting new program initiative.

Brooks Graebner, secretary of the Historical Society of the Episcopal Church, is rector of St. Matthew's Church, Hillsborough, North Carolina. Photos by Chris Graebner.

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"On June 21, 1607, the colonists prepared for the first recorded service of the Holy Communion in North America. They stretched an old canvas sail across three or four trees and arranged some tree trunks to provide seats." See page 7.

Dates to remember
June 24 - 27, 2007
HSEC-NEHA-EWHP
Conference in Williamsburg

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